1: Longrigg G-4, 5 (ca. 1915-1940) MH1 Iraq MH1

country, often too rainless to produce even the minimum of grazing. It lies, equal in area to the rest of 'Iraq, in the Shamiya desert south-west and west of Euphrates, in the upper Jazira, east of Tigris below Baghdad, and above it astride the Jabal Ḥamrin. These wastes belonged to the true camel-breeding Arab nomads; their inlying fringes, near to the rivers, were the home of the half-settled shepherd sections of cultivating tribes.

The inhabitants of all these regions varied widely in the nearness of their approach to urban civilization and the reach of government. Nearest came the citizens of the towns: then the settled village-dwellers, then the tribal cultivators in their clusters of dwellings, then the marshmen, the half-settled shepherds on the desert fringe, and finally the pure bedouin. These last were and are by far the least numerous element; to regard 'Iraq as largely a bedouin territory is a common error, since much of the country has always afforded the possibility of settled life, and bedouin are found only where no other form of life is possible.

Of the population of the three wilayas, no reliable estimate could be given then or later. The census in Turkish times was conducted, with feeble and venal inefficiency, only in towns and only for conscription purposes. The figures supplied by tribesmen or urban community heads varied with their fears or hopes of liability or benefit. The wilaya of Baṣra in 1900, excluding its Arabian areas, may have contained half a million souls; that of Baghdad perhaps a million and a quarter, that of Mosul less than half a million. A total of midway between two and two and a half million people may fairly be estimated.

The races of which the population consisted, and by each of which some contribution was made, were various. Arabs formed the great majority. But who were these? The folk even of earliest Arabia were of mixed physical types, and it is as idle to look for 'racial purity' in their later offshoots as in other races of the modern world. The Arabs of 'Iraq, in 1900 as today, were Arabic-speaking "Iraqis': a unified amalgam containing physical elements of every population who, from prehistory, had entered the river valleys as invaders or immigrants, and had been assimilated to form that 'Iraqi community which Arabs of Arabia had subjugated in the seventh century A.D. and, by vigour of their arms and faith, had turned into 'Arabs' like themselves. The 'Iraqi people by the end of the nineteenth century were oblivious of—would have denied—any other cultural or ethnic associations.

Within their community the shared tradition and pride of race far outweighed, in most relationships, the differences created by variety of environment, dialect, and material interest: yet these, too, could be formidable as between town and tribe, and as between

1: Longrigg G-4, 5 (ca. 1915-1940) MH1 Iraq MH1

*645 The failure of Yasin Pasha to impose the peace and security which he had promised was due to causes already analysed, and in some measure to the hasty ineptitude of his Minister of Interior. But, as in 1920, disturbance on the Euphrates and locally and temporarily elsewhere did not greatly affect the rest of the territory. The cities were secure and tranquil, the northern liwās and the whole of Tigris-side untroubled. The period of Yasin Pasha's premiership was indeed by 'Iraqi standards one of firm and reasonable government, and seemed, even in the late summer of 1936, likely to be prolonged. The coming event of violent military intervention cast no shadow before it.

646 The general election ordered in April 1935 produced in August
659 a Chamber swollen from 88 to 108 members: the additional seats arose from increased population-figures revealed by the Census Department, and were useful in placating more shaykhs and partisans. Early sessions of Parliament were disturbed by fierce recriminations between factions for the crime of inciting the tribes —a crime peculiar, in fact, to no single party. The Administration proceeded to a general amnesty of the political offenders of recent months, to a purge of suspect officials, and to the preferment, as the spoils of office, of more reliable personnel.

647 Genuine efforts were made, indeed, to arrest the deterioration of the Administration, though the further reduction of senior British officials may have told in the opposite sense. It cost 'Iraq in 1935 the services of Sir K. Cornwallis, whose work for Faysal and for 'Iraq had been outstanding; Edmonds, profoundly versed in 'Iraqi and especially Kurdish affairs, succeeded him. In the same year Prescott, the creator of the 'Iraq Police, resigned from the service and left Cones for a further ten years as Inspector of Constabulary. Sievwright, veteran of the Customs, retired and was succeeded until 1941 by Swan of Finance. Parlby, Auditor-General, returned to India. Hallinan had ceased in 1933 to be Inspector-General of Health Services, and was replaced by an 'Iraqi doctor. The Tapu Department dispensed with British help after the death of Alderman (himself successor of Royds in 1930) in 1934. The same is true of the Department of Agriculture, which Webster left in the same year. B. C. Newland, Director of Surveys, relinquished his post in 1935 to his deputy, A. J. Booth, who still held it sixteen years later. Chadwick left the Veterinary Department in 1934, but was to have a second tenure of the Directorship in 1942 to 1947. The Government Geologist Dr. Macfadyen left 'Iraq in 1937 after two years' service there, and was not immediately replaced. Allard retired in 1934 from Irrigation, in which an 'Iraqi had already succeeded him as Director-General; a British Chief Engineer and British regional staff still served there, and the

4s Wilson G-3 (no date) 1937 MH1 Iraq MH1
Yazidis MH 10

The Yezidis in 'Iraq practically all dwell either in the Sinjār or Shaikhān districts. Each of these districts has a brass peacock and that belonging to Shaikhān must never cross the Tigris. If it did so the world would come to an end! Non-Yezidis cannot view the peacocks or the other sacred emblems, which include the "shema'dan" or candlestick and the "bairaqs" or banners. When not touring, all emblems are kept at the residence of the *Mir* at Baa'dhra in Shaikhān, though a few years ago the Sinjār Yezidis, who were at variance with the *Mir*, seized their peacock and collected subscriptions on their account until compelled by Government to return it to its lawful keeper. Yezidis object strongly to the use of the word "Shaitān" (Satan) or any word resembling it. Terms meaning "curse" are also never used less Satan construes them as a tactless reminder of his fall.

Owing to these difficulties and restrictions, Yezidis are not "good mixers" and rarely enter Government service. A few were formerly employed by the British Government in the transport company of the 'Iraq Levies, but did not prove very satisfactory. Occasionally they have enlisted in the 'Iraq army, but an attempt to apply a light measure of conscription to the Sinjār Yezidis resulted in an armed revolt by five villages. This necessitated punitive action with, unfortunately, heavy casualties on both sides. The Yezidis speak a form of Kurdish, but many also know Arabic. Ain Sifni or Ain-i-Safina (Spring of the Boat) is the chief market town of the Shaikhān Yezidis. It derives its name from a tradition that the Ark touched ground there.

Yezidis are to be found outside 'Iraq in the Caucasus and also a few thousand north of Aleppo.

It is difficult to believe that this curious religion can long survive in 'Iraq under present-day conditions. The *Mir* is unpopular and there is no better successor amongst his in-bred and degenerate relatives. The Yezidis have recently refused to yield him many of his former rights and have severely criticised his squandering of the religious revenues. Most of the members of the hierarchy have concentrated their energies on trying to divert funds to their own pockets and have quarrelled furiously. A certain number of stalwarts have defied the priests and attended schools. In the Sinjār prior to the Great War religious pressure induced a considerable number of Yezidis to adopt Islam, and it is within the bounds of possibility that ere long there may be a regular landslide to either the Christian or Islamic faith or both.

7: International Bank N, S-4 (1951) 1952 MH1 Iraq MH1

obviously based on a fixed rate of seed per donum (e.g. 15 kg. for wheat, 20 kg. for rice and barley) which has been applied regularly in almost every year. Yet the rate of seeding undoubtedly varies from one part of the country to another. An explanation of the methods of computation, of the reasons therefor and the degree of reliance that can be placed on them are certainly called for.

Again, population statistics have been published for each province, based on a hand-count of the census results. The fact that these published figures contain an estimate for nomads might well be stated. A more important omission is an explanation of the very marked discrepancy between men and women. It is well-known that there is strong tendency in many parts of the country to record male children as female and the returns for the lower age groups confirm this in a striking manner. At least some preliminary note on how this affects the validity of the results would be advisable. A good example of an appropriate warning is the qualifying note introducing the vital statistics which have been published.

Closely allied to reliability is clarity of definition. It is not possible to use statistics properly, if it is not clear what they mean. As an example of this, the figures for cultivable land made available to the Mission and shown in Table 2 of Annex A may be cited. If definitions are not clear, a series of statistics may lack continuity. An example of this is the published figures for electricity consumption in the various provinces, which are divided into three groups—lighting, manufacturing and other purposes. It is not clear what "other purposes" means. Moreover, although the definition evidently changed in Mosul between 1945 and 1946, no explanation is given and no adjustment has been made. In general, too, a number of units of weight or capacity, such as the *mann* and the *hukka*, are used in the Abstract without stating their equivalent in more standard units. The fact that these units vary from one commodity to another and, it is said, from one city to another makes it all the more necessary to state the precise equivalent in the context used.

Statistics should also be properly selected. If statistical publications are not to become a mass of unwieldy detail, a proper balance has to be struck between what is to be included and what is to be excluded. The Abstract, at present, contains much detailed medical and legal data of a somewhat specialized nature. On agri-